c 1438

Dr. *BAKER's*

SERMON,

Preach'd before the Honourable

House of Commons,

On *Monday, January* 30. 1720.

Martis 31 *die* Jan. 1720.

Ordered,

THAT the Thanks of this Houſe be given to the Reverend Doctor *Baker*, for the SERMON by him Preach'd before this Houſe Yeſterday, at St. *Margaret*'s *Weſtminſter*; and that he be deſired to Print the ſame; and that Mr. Secretary *Craggs* and Mr. *Plumptre*, do Acquaint him therewith.

Paul Jodrell.
Cler' Dom' Com'.

694. f. 2. 4

A

SERMON

Preach'd before the Honourable

House of COMMONS,

AT C: 438.

St. MARGARET'S, *Westminster*,

On *Monday, January* 30. 1720.

BEING

The Anniversary of the Martyrdom of King *CHARLES* I.

By *WILLIAM BAKER*, D. D.
WARDEN of *Wadham College*,
RECTOR of *St. Giles's in the Fields*,
And CHAPLAIN in Ordinary to His MAJESTY.

LONDON:
Printed for BENJ. COWSE, at the *Rose* and *Crown* in St. *Paul's* Church-Yard. 1720.

MVSEVM
BRITAN
NICVM

JOHN V. *part of the* 14*th Verſe.*

— Behold thou art made whole; Sin no more, leſt a worſe Thing come unto thee.

THIS Annual Solemnity is Appointed by Publick Authority, *To implore the Mercy of God, that neither the Guilt of that Sacred and Innocent Blood, ſhed as on this Day; nor thoſe other Sins, by which God was provok'd to deliver up both Us and our King into the Hands of cruel and unreaſonable Men, may at any time hereafter be viſited upon us, or our Poſterity.*

A very Wiſe and Pious Inſtitution, giving us an Opportunity to ſhew our hearty Abhorrence of the Fact, and a juſt Indignation at thoſe Sons of Violence who committed it; At the ſame time that we Deprecate the Wrath of God, who may, and often does, with all

all Variety of *Temporal* Judgments, *puniſh the Iniquity of the Fathers upon the Children, even to the Third and Fourth Generation.*

But ſuch is the Natural Turpitude, and Deformity of Sin; and, for that Reaſon, ſuch Men's Impatience under Guilt, that this has been perverted to a Day of Strife and Contention, of Reproaches and bitter Words. Inſtead of Humbling our ſelves before God for our Sins, every one has been Zealous to Vindicate Himſelf, and his own Party, and labouring for ſpecious Pretences to charge Any beſides with the Guilt and the Infamy.

We have juſt now in our Prayers, *humbly confeſs'd in the behalf of All the People of this Land, that they were the crying Sins of this Nation which brought down this heavy Judgment upon us*: As the Corruption was General, let no Man refuſe to take to himſelf his Share of the common Shame.

What Succeſs can we expect at the Throne of Grace, if we Approach with Hearts full of Pride, and Party-Reſentment, utterly deſtitute of that Charity to others, which alone is able to *cover the*

Mul-

Multitude of our Sins? Above all, let none but Healing Methods be inculcated from the Pulpit; such as are apt to Calm and Quiet, not to Exasperate Men's Minds.

It has been recommended as a necessary Piece of Wisdom by the best Observers of Mankind, that when any Differences, whether publick or private have been Compos'd, and the Contending Parties Reconcil'd, not only all *Mention* of past Injuries should be Avoided, but the Injuries themselves be *forgotten*, and the *Memory* of them, as soon as possible, be Abolish'd. This was thought good Policy at the Restoration; when at the same Time that Men were Indemnified as to their Lives and Estates, for any Facts committed in those Times of Confusion, to encourage All to return to their Duty, Provision was also made for the Security of their Reputation; *All Names of Reproach, and Terms of Distinction*, being order'd *for the future to be laid aside.*

What a Misfortune was it to this Church and Nation, that Gentle and Composing Spirit did not longer continue? which could

could not have fail'd at that Happy Juncture to have made this *our* Sion *the Joy of the whole Earth.*

But the Union of Proteſtants was not at that Time the Thing in View; *Different* Meaſures were taken; And 'tis to be fear'd the Methods too commonly practis'd on this Day, have by our mutual Revilings given great Advantage to the common Enemy: 'Tis now Seventy two Years ſince the Unnatural Wickedneſs of this Day was committed; The Actors of it are long ſince Dead. And the Action it ſelf, by the preſent Age, univerſally Condemn'd and Abhorr'd; The avow'd Principles of all our different Sects, Papiſts only excepted, obliging to Loyalty and Obedience.

To what Purpoſe then is ſo much Wrath and Bitterneſs againſt thoſe who profeſs to hate all Rebellion as they do Witchcraft? Are ſuch Invectives intended to upbraid Men with the Faults of their Anceſtors? It ought to be conſider'd, that the Deſcendants of the active Men in thoſe Times, have in a very remark-

able

able manner Chang'd Sides, and would for the most part be ready to Support the Cause their Fathers so violently Oppos'd.

But he only *who is without Sin* ought in Decency or Justice to *throw a Stone* at the Guilty; And where can we find an Innocent Party in the Nation? What Denomination of Men was there Unconcern'd in bringing this Great Evil upon us? Tho' the Odium and the Load of Guilt be generally thrown upon *one* Sort of Men, and *one* Sett of Principles, yet did All in their several Turns help on the Impending Storm; and 'tis not easie to determine, whether the Principles of Resistance in some Cases, or those of Absolute and Unlimited Obedience, did most contribute to the Distractions and Desolation that ensued.

The Truth is, *The whole Head was Sick, and the whole Heart Faint; from the Sole of the Foot, even unto the Head, there was no Soundness in it; but Wounds, and Bruises, and Putrifying Sores,* which were *not closed, nor bound up, nor mollified with Ointment.* An

unhappy Difference began between the King and Parliament about Prerogative, and Privilege, and Extent of Power; and all Orders of Men were at Different Times, and after Different Manners, by Omission or Commission, concern'd either in Beginning or Widening the Breach; So that neither the Court, nor Senate, nor Judges, nor Clergy, nor City, nor Country, can be wholly excus'd from being the Authors of their own Destruction: Every one wanted either the Power, or Skill, or Inclination to Interpose; so that the Contest went on, and was inflam'd to that Degree by Mutual Provocations, that, tho' at first it appear'd but *as it were a little Cloud arising out of the Sea, like a Man's Hand*, it gather'd into such a violent Storm, as carried all before it, and ended not but with the Destruction of King and Parliament, Religion and Liberty.

As the Calamity was *common*, so was the Previous Guilt that occasion'd it; And now God has vouchsaf'd, almost at the Expense of a Miracle, to Restore to us our Ancient Legal Government both in

Church and State; to Prevent our *running any more into the same Excess of Riot*, and consequently into the Same, or Greater Miseries, I have chosen for the Subject of my Discourse these Words of our Saviour on Occasion of a *like* Miracle; And doubt not but to make it appear, that in our Present Circumstances, the Admonition is as Proper and Apposite to this whole Nation, as it was to the Person in my Text, *Behold, Thou art made Whole; Sin no more, lest a worse Thing come unto thee.*

The Excellent Advice of our Saviour, to One whom he had cur'd of an Infirmity he had labour'd under for Thirty and Eight Years: He had waited long at the Pool of *Bethesda* for Relief, but was still Disappointed, *some other always stepping down before him.* Jesus had Compassion on him, and asking him if he was *willing to be made Whole*? presently *Saith unto him, Rise, take up thy Bed, and Walk; and Immediately the Man was made Whole, and took up his Bed, and walked. Afterward Jesus findeth him in the Temple*, and being the Great Physician both of Soul and Body, gave him this

ſeaſonable Counſel, *Behold, thou art made Whole; ſin no more, leſt a worſe Thing come unto thee.*

In which Words are contain'd,

1*ſt*, A Suppoſition, that this Man's Sins had been the Cauſe of his Infirmity; *Sin no more.*

2*dly*, Here is Mention made of a *Sudden*, and a *Perfect* Cure, Effected by One from whom there was not the leaſt Expectance of Relief.

3*dly*, Here is a Caution, and Advice given him, not to Repeat his former Sins. And,

4*thly*, A Denunciation of ſome Greater Affliction that ſhou'd befall him, in caſe of a Relapſe.

I ſhall not labour to Force, or Strain this Paſſage of Scripture, to make the Hiſtory, of which my Text is a Part, and That of the late Rebellion, and Reſtoration *exactly Parallel* in all their Circumſtances: 'Tis enough for my preſent Purpoſe, that there is a *Reſemblance* between them; and this I hope to prove by Examining the Particulars now mention'd.

1*ſt*, Here

1*st*, Here is a Supposition, that this Man's Sins had been the Cause of his Infirmity.

We usually Distinguish between the Evils we bring upon our selves, by our own *voluntary Act* and Default; And such as are inflicted on us by *Providence*; But, properly speaking, *All* Evil is from our *Selves*, and the Fruit of our own Doings: 'Tis never the *Voluntary* Work of God, but, either the Natural Consequence, and Product of our Sin; or such as our Sins have made Necessary for us by way of *Discipline*, and in order to our Greater Good. Did the Almighty ever *Afflict willingly, or grieve the Children of Men*; had He no other View in the Sufferings of his Creatures, but only that they shou'd Suffer, Feel Pain and Misery, it wou'd be difficult to reconcile such a Treatment with the Notions we have of His Goodness. But he has many Excellent Ends in sending Afflictions; and every Affliction is intended to be Beneficial to the Person it Affects.

What

What was the Particular Sin of the Infirm Man in the Text, is not mention'd; But the Sins of this Nation, that cried to Heaven for Vengeance, are Obvious to the most Superficial Inquirer.

The King, in his own Person, was a Bright and Shining Example of Piety, and all Christian Vertues; But Pride, Excess, and Uncommon Luxury prevail'd in the Court: To Support which Uncommon Methods were taken, and many Grievous Impositions laid on the People; One of the Greatest of which, was unhappily Justified by a Solemn Sentence, and Decision at Law, which depriv'd Men of their Properties, and Patience at Once. To mention All the Instances of this Kind wou'd be Unseasonable, and before this Honourable Auditory, Unnecessary. But when Redress was Offer'd, and many Valuable Concessions besides, the Fault must lie at the Door of the Refusers.

As to the Clergy, many of them Vindicated and Encourag'd the Proceedings of the Ministry, and were for Giving *All*

to

to *Cesar*; Others, on the Contrary, Humour'd the Madness of the Times, and either Led, or Follow'd the People into Fears, Jealousies and Discontents, till at last they Preach'd up Direct Sedition, and Rebellion, were for *Cursing Meroz*, and *Binding Kings in Chains.*

The City, *the faithful City, became an Harlot*; and after having Insulted the King in his Palace, was with little Difficulty prevail'd on to meet him in the Field.

The Common People by Peace and Plenty, and Bad Example, were grown Wanton and Wicked, Proud and Insolent; consequently very apt to *Despise Dominions, and speak Evil of Dignities*; And having so well Prepar'd themselves for Change and Confusion, *for this Cause God sent them Strong Delusion to believe a Lye*, the most Monstrous and Incredible Lyes that Designing Men cou'd invent to Terrify the Vulgar, and make their Governors Odious.

This was the Degenerate State of all Orders and Degrees amongst us; All were in some measure Culpable, more or less

Instrumental

Inſtrumental in the Horrible Infamy of this Day.

And *ſhall not God viſit for theſe Things? Shall He not be Aveng'd on ſuch a Nation as this?* Tho' there be often in this World *one Event to the Righteous and to the Wicked*, God was pleas'd to *Deal with us here after our Sins, and Reward us according to our Iniquities:* He ſoon pour'd out full Vials of His Wrath, to the utter Deſolation of a Flouriſhing Kingdom, and the Loſs of every Thing valuable in Life.

And whoever conſiders the near Reſemblance there was between the *Sin* and the *Puniſhment* of this Nation, will be convinc'd by the very Likeneſs, that *One* was Inflicted for the Sake of the *Other*; And that it was the Intention and Deſign of Him who knows how *to bring Good out of Evil*, to Point out to us by the Puniſhment, the very Particular Sin that occaſion'd it.

This Method of God's Puniſhing Men by the *Same* Things wherein they Sinn'd, is taken notice of by the Author of the Book of *Wiſdom*; And he juſtifies his Ob-

servation, by the Divine Vengeance on the *Egyptians*, in two or three remarkable Instances, that were exceedingly Adapted to the Sins of that People. I shall use the Words of that Author, *For a manifest Reproof of that Commandment whereby the Infants were slain*, such their Cruelty was punish'd with Turning their Rivers into Blood; Their Pursuit of the *Israelites* into the *Red Sea*, with their own Destruction; their stupid Idolatry in *worshipping Serpents void of Reason, and vile Beasts*, was punish'd with the several Plagues of Frogs and Lice, and Flies, and Locusts, *a multitude of unreasonable Beasts being sent upon them for Vengeance*; And the Design of God in them, as we read *Wisd.* xi. 16. was, *That they might know, that wherewithal a Man Sinneth, by the Same also shall he be Punish'd.*

If I may be allow'd to bring this Observation down to the Times we are speaking of, its Truth will be more Conspicuous.

The Prerogative that was rais'd to an Exorbitant Height, almost to the Subversion of All other Rights in the Nati-

on, we ſaw *Brought Low, even to the Duſt*, by thoſe very Powers it had Attempted to Leſſen and Reduce; And nothing cou'd Atone for the Dangerous Attempt, till the King himſelf was made the Sacrifice.

The Prime Miniſter of that Reign, as the Noble Hiſtorian obſerves, had his Pride ſtrangely Puniſh'd by the Hand of Heaven; His Deſtruction being brought on him by two Things that he *moſt* Deſpis'd, the *People*, and a Gentleman whom he had Provok'd Wantonly, and out of Contempt.

The Lords Spiritual, who were by ſome thought too Converſant and Medling in Secular Affairs, were, for that Reaſon, as was pretended, Deveſted of their Antient and Undoubted Right, their Votes in Parliament, and all Temporal Juriſdiction.

The Lords Temporal, who did not Interpoſe with that Vigour their Station ſeem'd to Require, in the Controverſy between the King and his People, were in a few Years Voted *Uſeleſs* by that

House of Commons they had so much Favour'd.

The Commons, who had Rais'd an Army without Warrant of Law, had the Mortification to see themselves Turn'd out of their House by that Army, and the whole Parliamentary Constitution Destroy'd.

The Army, the Immediate Instruments of this Day's Complicated, Consummate Wickedness, had no Reward for their Impious Services: But tho' highly concern'd in Point of Interest to Maintain what they had Done; And their United Strength seem'd Invincible, became very Providentially Divided, and Broken into Parties, by which their Force grew less and less Considerable, till they were at length Disbanded, and sent Home with Infamy.

Neither of the Contending Parties had their End; The Royalists Stretch'd the Prerogative, till they Broke and Destroy'd it. The other Party strove for Liberty and Privilege, till they made themselves Slaves.

In the Church, Some by Inſiſting on Ceremonies, and Innovations, loſt their Liturgy, and the whole Eccleſiaſtical Government. Others Preſs'd ſo long for *Greater Purity*, and a *Farther Reformation*, 'till they had Rais'd a Thouſand Abſurd Sects in the Nation, who Fill'd it with Enthuſiaſm, Blaſphemy, and Nonſenſe.

Theſe were the Righteous Judgments of God, tho' Effected by the Wickedneſs, or Weakneſs of Men; Guilt, or Extreme Folly, always *went before Deſtruction*; which in All its Circumſtances carry'd ſuch Plain Marks, and Indications of Divine Juſtice, and an Over-ruling Providence, that every One cou'd ſee the Finger of God in the Puniſhment.

2*dly*, There is in my Text Mention made of a *Sudden*, and a *Perfect* Cure, Effected by One from whom the Perſon Cured had not the leaſt Expectance of Relief. So *Sudden*, that *the Man was made Whole Immediately*, as ſoon as the Word cou'd be Spoken. So *Perfect*, that he had Strength ſufficient to *Take up his Bed and Walk*. So *Unexpected*, that, as far as appears,

pears, his Thoughts were wholly Fix'd on the Pool of *Bethesda*, where he had lain a long while, and did Deſpair of a Recovery, till his Own Strength, or the Charity of others ſhould Help him into thoſe Healing Waters.

To make our National Deliverance Parallel to this Cure, we may conſider, That after a Long Night of Thick, and Horrible Darkneſs, at a Time when Deſpair Fill'd every Breaſt, and all the little Remainder of Hopes was Extinct, did the Sun, without almoſt any Preceding Twilight, the uſual Notice of his Approach, Break out as at Noon-day, and Diſpell the Black Cloud that Encompaſs'd us. There appear'd ſuch an Emulation, and Impatience in all Sorts of Men to Return to their Obedience, that as the Hiſtorian Remarks, *A Man cou'd not but Wonder, where Thoſe People Dwelt who had done all the Miſchief.*

And as theſe Inſtantaneous Converſions muſt be thought little leſs than Miraculous, ſo the Almighty, whoſe Cures are Always Perfect, and His Miracles never

never done by Halves, Reſtor'd this Nation to its *Full* Strength, and *Antient* Vigour in *All* its Parts; The King, the Parliament, the Church, the People found themſelves in their Former Happy State, and Condition; Only that the Rights of Each were more Aſcertain'd, and the Boundaries of Power better Underſtood, than Ever before.

If any thing can Add to the Luſtre of this Deliverance, it was this Circumſtance, That it was Effected without the Interpoſition of *Foreign* Princes, or the Aſſiſtance of *Foreign* Troops, or any Obligation to *Strangers*.

As the Lame Man in my Text, Expected no Cure but from the Waters of *Bethesda*, did not ſo much as *Know* Jeſus, and ſo cou'd have no Thoughts of Relief from Him; *For He that was Healed, wiſt not who He was that had Healed him*; So the King had not the leaſt Proſpect of a Reſtoration, but from an Union of Neighbouring Princes to Revenge the Injuries done to Monarchy; This muſt have made our Country a Scene of Blood, and

and Desolation; But was Happily Prevented by a Voluntary, and Universal Change made in the Hearts, and Affections of the People. For it was not the Death of the Usurper, nor the Unfitness of his Successor, nor the Interest of the General, nor the Feeble Efforts of the Royal Party that Brought about the King's Happy Return; But by God's Blessing the Happy Return of the Nation to their Senses: A Weariness of *Changing*, when every Change they made was really from Bad to Worse; A Long, and Sad Experience, how Unworthy the several Wild Schemes of Government, that successively Prevail'd, were to be Compar'd to the Old Legal Establishment.

There is One Circumstance in the Behaviour of the Impotent Man *After* his Cure, that I know not how to Accommodate to the Times *after* the Restoration; *Jesus found him in the Temple*, Praising God for His Mercy, and *Paying the Vows which he Promis'd with his Lips, when he was in Trouble.* Had we the same Good Disposition *After* our Deliverance, as *Before*?

Were

Were we Eminent for Frequenting the Houſe of God? Did we *Learn Righteouſneſs* from the Judgments we had Felt? This was the Intention of Providence; And this *Ought* to have been the Conſequence. But ſuch was our Perverſneſs, and Ingratitude, that Religion, both as to *Form*, and *Power* viſibly Declin'd, and the Improvements we made were in Vice only, and Exceſs of Riot; And Great Examples gave ſuch Credit, and Repute to the Growing Evil, as was but little ſhort of a Sanction, and Eſtabliſhment.

So Prone are Men to Run from One Extreme to Another, That becauſe in the Late Times Religion was Proſtituted to the Worſt Purpoſes, and Men Conceal'd the moſt Wicked Deſigns under the Cover of great Strictneſs, and Sanctity; Therefore now, to ſhew their Abhorrence of ſuch Practices, it was thought neceſſary Men ſhould keep at the Greateſt Diſtance poſſible from Any *Shew* or *Appearance* of Religion. The Conſequence of which was, that Profaneneſs and Immorality were too Commonly thought

not

not only Consistent with, but even *Necessary* to the Character of a Good Subject; So that many Judg'd it Convenient to put on the Fashionable Dress, and by a new Kind of Hypocrisy, to *Appear* Worse than they were, to Avoid being Suspected. I come now

3*dly*, To the Caution, and Advice given by our Saviour to the Man He had Heal'd of his Infirmity, *Sin no more.*

Whilst his Former Miserable Condition was yet Fresh in Memory, and his Heart Tender, and full of Gratitude for the Uncommon and Distinguishing Mercy he had Receiv'd, his Physician here Admonishes him of his Duty, well knowing, How Apt Men are to *Return to their Former Folly*; And that the same Causes, either by their Natural Tendency, or the Just Judgment of God, wou'd produce the same Miserable Effects.

That we may no more Split on the same Rock, and see the same Mournful Scene Acted over Again, we must carefully Guard against every Little Approach to those Sins that Then Fill'd our Land

with Blood and Confusion. What they were has been already Mention'd, and I need not Repeat. I shall rather Choose on this Head briefly to Hint at some *Imprudencies*, and Errors of *Judgment*, that Concurr'd, and were Instrumental in Producing the same Effects. Our *Crimes* were the Natural, and Meritorious Cause of our Sufferings; But without great *Weaknesses*, and Faults of the Understanding, as well as Will, the War cou'd have had no Beginning, at least no long Continuance, nor cou'd its Conclusion have been so Tragical. My Time will not permit me to be very Particular; I can but just mention some of the Principal. As

1st, There was not Proper Care taken to Watch the *Beginning* of Strife and Contentions, which to use *Solomon*'s Comparison, is like *the Letting out of Waters*: When a Breach is made, no one Knows where the Inundation will stop. A little Prudent Concession, and yielding to the Times, might have Accommodated Matters at First; But such was the Unskilfulness

fulness and Inactivity, some scruple not to Add Treachery, on one Side; So great the Vigilance and Dexterity on the Other, that 'tis doubtful, whether the King's Friends or Foes did him most Mischief.

2*dly*, Too great Credulity, and want of Suspicion at that Time Possess'd the Honest Majority of the Parliament. They were too much Influenc'd by Outward Appearances, and wou'd not be Perswaded till it was too late, That Men who had the Good of King and Country so much in their *Mouth*, cou'd have that Desperate Wickedness in their *Heart*, as to Overturn Foundations. Or if they had the *Will*, such an Handful of Men cou'd never have the *Power* of Effecting their Designs. But

3*dly*, This Handful became Formidable by the Addition of Numbers, who were really Ignorant of Themselves, and their own Weakness. They were willing enough to have an Insolent Courtier Humbled, and even the Court it self Reduc'd to its Ancient Bounds; And to

see the Old Landmarks Restor'd; And here they thought to Stop. But *the Heart of Man is Deceitful Above All Things; Who can Know it?* Not even He that carries it in his Breast; These Men of Honest Principles, and Good Intentions, were not Cautious enough of the Company they Kept, nor the Cause they Engag'd in; And so were led Step by Step to much Greater Lengths than they Intended, till they found Themselves Insensibly Seduc'd into Actions they at First, and at a Distance Abhorr'd. Their Grievances were certainly Considerable both for Weight and Number; And to *Petition* for Redress was Justifiable, and within the Bounds of Duty; This Produc'd Angry Remonstrances; Afterwards came on Tumults and Insurrections; Then were Armies Rais'd, Victories Obtain'd; The Crown, and Church Lands Seiz'd by Right of Conquest; And after all the Miseries of an Intestine War, the King Himself Imprison'd, Try'd, Condemn'd, Executed. Every New Advance Appear'd to them an Easy Consequence

from the Former; And when they had loſt their Innocence, and were once Engag'd, Shame and Fear, and a Falſe Honour Excluded all Thoughts of a Retreat. I ſhall mention but One Miſtake more of thoſe Times, and that is

4*thly*, That Men were not ſufficiently Senſible of the Happineſs they Enjoy'd in Living under the Beſt Temper'd Government in the World. Where the Power of the Prince is for the Eaſe, and Security of the Subject; And, in Return, the Liberties, and Privileges of a Free People are a Support, as well as Ornament to the Throne. Many Attempts, and Actual Breaches were made on this Well-pois'd Conſtitution; Many Errors Committed by Men Deſirous of Change, both on the Right Hand, and on the Left. It was Excellent Advice therefore the Good King left as a Dying Legacy to his Son, and which, He tells him, He Learn'd by *Experience*, (Happy had it been had He Learn'd it, Any Other Way) *Never to Affect more Greatneſs, or Prerogative, than what is Really, and*

Intrinsically for the Good of Subjects, not the Satisfaction of Favourites. And on the Other Side, what follows is no less True, *That his Subjects cou'd not but have Learn'd by the Sad Experience of those Times, That Victories over their Princes were but Triumphs over Themselves; And so wou'd be more unwilling to Hearken to Changes Hereafter.* May the Event Verify this Prediction to All Future Ages; The Antient, Well-known Boundaries of Power, and Right, have been Always found the Common Advantage, and Best Security both of King, and People; And may no Specious Pretences ever Remove us from those Good Old Foundations. I shall not trouble your Patience on my

Fourth Head, any farther than to *Suggest* only, How the Threatning here us'd, *Lest a worse Thing come unto Thee*, can possibly be Applied to this Nation.

The same Guilt may bring down the *Same* Punishment; But is not Intestine Rage, and a Long Civil War the *Quintessence* of all Misery? Can any Thing *Worse* happen than did?

Hard, no doubt, was our Fate to be made Slaves to the *Vileſt* of the People, to be *Chaſtis'd with Scorpions* by *Such* Hands; Pure and Unmingled was our Sorrow, when by *the Waters of Babylon we Sate down, and Wept, at the Remembrance* of the Happineſs we had Enjoy'd *in Sion.*

But there are in the Hand of the Almighty yet *Sharper* Arrows than Theſe; *Popiſh* Cruelty is what we never Experienc'd in thoſe Times; *Famine*, and *Peſtilence* are Evils beyond all Competition; One of Theſe Hangs now like a Meteor over our Heads; God of His Mercy Avert the Impending Judgment; And give us Grace to *Learn* Wiſdom, and *Obedience by the Things we have* already *Suffered*; And to *Sin no more, leſt This Worſe Thing come unto us.*

FINIS.

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And give us Grace to Learn Wiſdom,
and Obedience by the Things we have already
Suffered; And to Sin no more, leſt This
Worſe Thing come unto us.

FINIS.